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ABSTRACT

Advances in communications and increased international travel have necessitated that learners in New Zealand and elsewhere be integrated into the global educational community. Globalization faces numerous challenges and dangers, including the following: recruiting foreign students can become an entrepreneurial activity designed to generate revenue for universities with sagging budgets; the quest to maximize enrollments can mean a decline in quality; mistakes with staff exchanges can be expensive and hurtful; the exclusive use of English can be culturally arrogant; and imposition of a foreign culture (albeit often unintended) on a developing country can be detrimental. Internationalizing education presents another dimension that may be characterized in terms of a hierarchy of values, including respect for people, their perceptions, values, integrity, and being. This hierarchy helps establish a concept of transformative education that includes respect for learning that is self-reliant, student centered, holistic, cooperative, ecological, based on the principle of mastery, culturally sensitive and internationalized, characterized by intellectual rigor and discipline, and continuing. Internationalization of education should involve a strategic, concerted focus on enabling students and faculty to engage meaningfully and responsibly in genuinely cooperative, trusting dialogue and activities where cultural differences are understood and respected. (MN)

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Crossroads of the New Millennium

The Globalisation Of Education

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Workshop 2

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Abstract

Integrating the graduate into the global educational community is required by advanced communications, international trade, and international travel. However, there are challenges and dangers in globalising education: the process of recruiting foreign students can be merely an entrepreneurial activity by universities to generate revenue to improve sagging budgets; the quest to maximise enrolments can mean a decline in quality; mistakes with staff exchanges can be expensive and hurtful; the speaking and using of the English language exclusively can be culturally arrogant; and cultural dumping which is often the unintended imposition of a culture on a developing country can be detrimental.

Internationalising education presents another dimension which I describe in terms of a hierarchy of values. With such person-respecting values, the globalisation process is transformed creating in us a fundamental humility with the learning and wisdom of other cultures, a respect for the needs of our students and faculty, and a desire to be with others for creative learning engagements. This is not a vague eclecticism but a strategic initiative requiring us to be authentic within our own culture and willing to engage meaningfully with others who remain equally authentic. The relationship develops when the dialogue is honest, constructive and collegial.

The Globalisation of Education

Is it international adventuring? Is it a new form of colonial exploitation? Or, is it merely a consequence of government shortchanging university education? What is the truth about the globalisation of education?

Those of us who embrace this dimension of education have a responsibility to explore and justify our values, motivation and commitment.

Globalisation is the standardising of products, processes, systems and services throughout the global village. Fast foods such as McDonalds and Coca-Cola, clothing fashions, television, Internet surfing, music tastes, automobiles, and international travel manifest the globalisation process. A standardised free-market ideology is achieving global dominance. The United Nations and World Trade Organisation are promoting standardised activities. And some mega-universities are seeking global dominance with the Internet. Thus geographical, historical, sociological and cultural differences are becoming less significant and our integration into the global community more crucial.

The globalisation of education appears in various forms – mostly with worthy consequences, although the motivation has not been deliberately value intending. Some examples:

- Recruiting full-fee-paying overseas students often reflecting a need to balance the budget in the face of declining government funding.
- Developing internationally portable credentials, enabling our graduates to more effectively secure vocational opportunities within the global village.
- Research contracts involving academics from different countries, sometimes in collaboratories.
- Student and faculty exchanges and twinning arrangements.
- Two hundred thousand programmes on the Internet provide knowledge and information to anyone, at any time and anywhere to people with means. AUT has 40 subjects available and we are members of a web-based consortium called the Global University Alliance.
- Exchanging curricula, providing moderation, engaging in institutional strengthening, and securing consultancies for development work through the Asian Development Bank.
- Globalisation is a reality. These activities are crucial. So it is appropriate that we embrace it and succeed within it. In fact, for many of us there seems little alternative.

Thus, if we are teaching marketing to our students, we will help them succeed in being effective by explaining the entrepreneurial advantages of global awareness. We might illustrate this by describing failed advertising campaigns. Vauxhall attempted to market their car called "Nova" in Spain, without realising "Nova" in Spanish means "will not go". Guinness attempted to market Stout as a man's drink in Hong Kong ignorant of the fact that in that city "Stout" referred to a medicine given to pregnant women.

There are risks and difficulties with the globalisation of education.

- Full fee paying overseas students may not yield a huge income. These students require a great deal of extra assistance which is expensive. Politics can interfere. For example, during the Gulf crisis, Iraq stopped paying for 1,000 students studying in Great Britain, creating severe financial problems.
- Two events in New Zealand brought enrolments from Japan to a standstill. Mt Ruapehu erupted and the media portrayed it as if New Zealand were blowing up. Then New Zealanders protested strongly against French nuclear testing in the Pacific. It was assumed that New Zealand was being contaminated by radioactive poisons when, in fact, Japan was closer to French Polynesia.
- We arranged a faculty exchange with a Chinese teacher. All correspondence was in excellent English but when he arrived he did not speak a word of English. So we had to employ an interpreter. Classes moved slowly annoying the students. Also, his expertise did not match that of the teacher he exchanged with. So we had to employ temporary lecturers to help teach. Then, we had to continue paying the salary of our colleague overseas because the income he received was no more than an inconvenience allowance. And we had to pay a New Zealand salary to the visiting lecturer. So it was a very expensive exercise, albeit worthwhile as an international learning experience, and as a personally interesting occasion for those involved. But it certainly stretched our budget.
- Sometimes the insensitivity of teachers means that the host culture is "dumped" on the student as if it is the only legitimate form of cultural expression.

However, I support the view that globalisation can provide the basis for internationalisation which is a different phenomenon. The term "internationalisation" describes a process that adds value to the globalisation process. Instead of just accepting the realities of globalisation, the process is transformed to construct positive, synergistic and creative collegiality, thereby purposefully and strategically enhancing the human experience.

The logic of this linguistic manipulation can be explained with reference to New Zealand. We can identify 156 different resident ethnic groups, but this does not mean we have a genuinely internationalised society. We are educated, organised, socialised and governed according to the increasingly pervasive values of the Anglo-American diaspora. We have a relatively, but not entirely tolerant, mono-cultural society which largely ignores and, thus, inevitably and unconsciously negates the existence of other cultures.

To add value to globalisation and construct this "internationalisation" we need to have developed a hierarchy of values. Being subjective, this list will not be a definitive moral calculus. But, because it provides a framework for our ethical reasoning, it enables us to make judgements within contexts, especially where there are conflicting values and where some compromise is required.

The hierarchy of values I endorse seems to me to echo the values of wisdom literature of the ages. Its tenets are as follow.

1. Respect for people, their perceptions, values, integrity and being.
2. Respect for nature.
3. Respect for the whole context
4. Respect for the survival of the human species.
5. Respect for the past and future as well as the present
6. Respect for the community, its organisational structure and its well being, involving co-operative relationships.
7. Respect for justice, equality of opportunity and peace.
8. Respect for individual responsibility, personal freedom, and autonomous decision-making.
9. Respect for the careful stewardship of resources, including efficiency and effectiveness.
10. Respect for creative enterprise.
11. Respect for responsible and sustainable productivity.
12. Respect for professionalism, achievement, quality and excellence in the performance of tasks.

This hierarchy of values helps us establish a concept of transformative education, an education which purposefully makes a difference in terms of the preferred value system and includes such principles as the following.

1. Respect for self-reliant, student-centred learning.
2. Respect for holistic learning.
3. Respect for co-operative learning.
4. Respect for creativity in learning.
5. Respect for ecological learning.
6. Respect for mastery learning.
7. Respect for culturally sensitive, internationalised learning.
8. Respect for intellectual rigour and discipline in learning.
9. Respect for continuing learning.

My concept of international education relates to this hierarchy of values. Internationalisation means a strategic, concerted and essential focus on enabling our students and faculty to engage meaningfully and responsibly in genuinely co-operative, trusting dialogue and activities where the cultural differences are understood and respected. Thus, we break through isolationist, insular and parochial mindsets – not just to trade more effectively or to avoid a war or to enhance job prospects – valuable though they may be. Rather, we seek to understand, to appreciate, to integrate and to be with others ordinarily separated by cultural, geographical or language barriers, because we respect them. Trust, sensitivity, responsibility and responsivity are virtues difficult enough to practice within our own culture. But they mark a genuine and purposeful relationship. So although added revenue is an appreciated bonus in our times of fiscal constraint, this is not the reason for being involved. Indeed, because internationalisation is ethically important, we should be willing to sustain a financial loss.

We should encourage our students in their learning, our professors in their teaching, our curriculum designers in their planning and our administrators in their servicing to engage with students and faculty from other cultures, by transcending the barriers imposed by the accidental twists and tricks of history, and by celebrating the rich diversity of perceptions and wisdom each and everyone from other cultures can bring.

Again and again, I have heard teachers affirm that, providing the overseas students can speak the English language satisfactorily and have a measure of self-confidence, they enhance the learning experience of New Zealanders. Their dedication makes them a delight to teach and provides a catalyst for improved work habits and international understanding.

It is crucial in this that we, our students and colleagues, understand our own culture, which I fear is not happening adequately. The more we can appreciate our own culture and understand our own cultural perceptions, the more likely we are to appreciate the culture of others.

One of the most important consequences of internationalised education is the creativity emerging within relationships involving people from substantially different backgrounds. Different perceptions, different orientations and different wisdom can stimulate us to reassess what we do, how we think and what we value. Thus we learn to think more creatively about the meanings of self and society. We begin to see ourselves as integrated within, and responsible for our global community as well as our own society. This is a difficult adjustment for some.

We should examine our curricula to integrate, where appropriate, the internationalising dimension. For example, our nursing graduates should understand the culturally different attitudes to dying and death. Their care must be as sympathetic and as engaged as possible with the culture of each person. They must avoid this syndrome of "cultural dumping".

The study of another language is important to the process of internationalisation. To establish cultural credibility, to nurture respect for another people, to relate meaningfully with them, we need to be able to understand their verbal and non-verbal communications. Unfortunately, because English at present is the major global language, we expect others to be as fluent as we are. But this is cultural arrogance. We should not expect the rest of the world to be internationalised only in the English language because we are too underskilled, or too lazy.

Several years ago, it was recorded that Japan sent 30,000 salespeople to France, all of whom spoke French. On the other hand, France sent 5,000 salespeople to Japan, with only 1,000 speaking Japanese. The internationalisation process was skewed.

A mature values-based internationalisation is not a mindless respect for all the practices of people from other countries. It fails if it degenerates into a wish-washy eclecticism. This quest to be authentic in terms of one's own value system is difficult even within one's own culture. It is much more difficult when a newfound friend, or a student from another culture which is intriguing and fascinating in its uniqueness, propounds a myth or value which differs from our own. But the relationship is less than authentic if we do not respond clearly, with

dignity, sensitivity and respect. Somehow, we have the obligation in the search for mutual enlightenment to challenge that myth or value without being judgemental or pretentious or in any way demeaning. Then, at least, we can clarify our own understanding, even if our view is not shared.

It is easier to engage in constructive dialogue with people who are confident in their culture and whose culture is familiar. For example, while being in the USA, I opposed the Vietnam War, and nuclear arms build-up. Critical argument is part of the US culture. But with Pacific Islanders it is more difficult to be so direct. Let me explain. I accept that some Polynesians will walk slightly behind a distinguished guest as a mark of respect and not because they are slow or lazy. I accept that a Polynesian will sit down before being invited to do so because they believe it is impolite to talk to someone unless sitting down. I no longer regard the Polynesians tendency to avoid eye contact in an interview as being closed or untrustworthy, but accept it as a mark of respect. I actively prefer the Polynesian attribute of co-operation in the classroom where students will assist each other to do well rather than compete against each other for higher grades. But my value system does not allow me to accept some Polynesians' refusal to seek employment at a level exceeding the socio-cultural status of the father as a mark of respect. I regard this practice as a recipe for failure and a denial of talent and feel I have the obligation to say so in a respecting, caring and responsible way.

My particular values-based internationalisation requires an ethical stand against some global practices – which may present uncomfortable consequences. For example, a transnational or global company with loyalty only to self-interested profits, with no accountability to national governments or local communities, and with huge wealth and power, can be destabilising for a community and even an entire country. A large industry once ruined a small city in the USA by moving to Korea for cheap and docile labour. Then, it moved to Vietnam for the very same reasons and the very same consequences. Workers were left devastated and the commercial and local infrastructure suffered. Such downsides of globalisation can only be confronted by people with an international consciousness and conscience. More than ever, the phenomenon of globalisation requires that the sense of social responsibility implicit in internationalisation be integrated into the curriculum.

Another dimension requiring us to be authentic relates to quality. Critics judge that educational standards suffer when we internationalise our classrooms. My response is that this deterioration will occur if we merely globalise our classroom, which means enrolling full

fee-paying overseas students without the sufficient competency or language skills to learn complex skills and concepts. Some overseas students refuse to accept our requirement to complete an English language programme. We know the costs incurred and the trauma of failure. So we deny ourselves this opportunity to globalise. But we fear they enrol in another institution.

A government contracted us to provide a year-long programme to upgrade twelve teachers. One of them did not perform well. He threatened that if we failed him we would receive no more students from his country because he was related to a key political figure. We failed him and denied ourselves students from that country for a decade. Our educational credibility must not be compromised by our quest to globalise.

I resent universities so hungry for overseas students that they indulge in aggressive and grandiose advertising and lure overseas students by promises of fast tracking them through to advanced degrees. Less than scrupulous recruitment agents who promise that we will secure their clients permanent residency must be rejected.

One day I hope there will be an internationally accepted set of quality standards with an organisation responsible for quality audit. In the meantime, a values-based Code of Practice would usefully constrain the excesses of those who indulge in the quest for the dollar through globalisation.

Being committed to a values based internationalisation requires extreme care in responding to the trauma of culture shock. There are various causes.

- Students previously merely passive recipients of information and examined by multi-choice answers or regurgitated memorised passages move to a system requiring critical analyses which demonstrate complex conceptual understanding. Also, they confront interactive learning experiences where teachers expect students to challenge or question their statements. But questioning the teacher can be regarded as insulting or impertinent. And they lament that their long hours of grinding memorisation fail to yield them the results New Zealand students acquire with creative argument and far less work.
- Students may have mastered the grammar of the English language but struggle with accent, idiomatic expressions, slang and speed of speech. Hours must be spent mechanically and carefully checking out every word of the teacher's presentation. This is debilitating and time consuming, leaving the student unable to summarise the essential meaning of the session. This also makes them diffident about responding to questions in class.

- Overseas students may be disoriented by a false expectation that a teacher will tell them precisely what they should learn to pass the test. Rather, the teacher may challenge them to think outside the box, to think creatively, independently, according to the ideal of transformative education.
- Accommodation difficulties, strange foods, difficult social experiences, financial constraints, loneliness, are difficulties facing all our students. They are compounded for overseas students. Relational networks often are bonded by ethnicity, sporting or hobby interests and old school ties. The outsider, especially if nervous, shy or diffident, commonly finds it difficult to engage. It takes time, energy, charity and generosity of spirit to break through such barriers.
- Faculty experience difficulties also. For example, moving from a decentralised, empowering administrative structure to a centralised controlling system in an exchange programme can be traumatic. And some teachers argue that they have been employed to inspire students to engage in critical thinking about their area of expertise – not to teach students how to read, write, spell and speak English. Their lack of empathy for overseas students relates to their inability to accept a responsibility that transcends their normal duties as teachers. And, frustration results for them when an Asian student answers "yes" to the question: "Do you understand this?" when the student has no idea but wants to agree with the teacher and be polite.

We cannot alter our power structure, or our pedagogy or our social processes to suit the overseas student or faculty member. But we can provide extra orientation to enable them to adjust and feel as comfortable as possible. We can organise group support, providing social experiences and personal assistance, e.g. in finding comfortable accommodation. Care and concern is excellent medicine for any student, but particularly important for foreign students struggling without their familial support.
This requires administrative supervision, organisation and caring engagement. It can be expensive. But, it is the process of internationalisation.

Faculty and students who respond positively to the challenges of internationalisation find a new zest, an extended understanding, and an increased educational satisfaction. Those who prefer to be pre-occupied with their own identity and needs are retreating to the sidelines of history with their educational experience diminished.

In conclusion, I strongly affirm we should respond to the realities and educational challenges and opportunities of the global village but with a strategy based upon a code of values, with a long-term perspective, and with respect for those with whom we co-operate regardless of their social, religious, and political beliefs and practices. Thus, we engage in a process of internationalisation. Thus, we prepare our students to be responsible citizens in the international community.

Accordingly, we will not diminish, alienate or marginalise any of our students. We will not knowingly melt down ethnic differences and meld our students into our culture thereby demeaning their pride in their uniqueness. This commitment to respect the integrity of different cultures is extremely difficult given that the students all want to defer to and succeed in our globalised monocultural society. But, at least, it is our responsibility to respect them for who they are, and provide them with equal opportunities to succeed in their learning aspirations.

Ideally, we will celebrate their cultural uniqueness and engage with them in ways that enable us to both grow in understanding ourselves, our societies and our cultures. It means being sufficiently confident about our own culture and respectful of the other's culture so that we can share meaningfully, honestly and purposefully our experiences and ideas.

In this era of turbulence with changing technologies, systems and structures, our graduates must be able to network, liaise, connect, plan, deal, trade, dispute and communicate with people as partners who are from diverse ethnic, cultural, ideological, geographical and religious backgrounds. It is a complex world where mistakes can be serious and successes exciting. It is a fragile world where a peaceful interdependence is crucial for all of us. It is a world that requires graduates educated into the meaning of international understanding.